THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

No. 28. Vol. XLIV. Monday, July 10, 1882. Price One Penny.

MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

XV.

ANSWERS TO PRAYER, AND THE BESTOWAL OF THE GIFTS UPON THE ELDERS AND PEOPLE—ELDERS SENT TO TEACH NOT TO BE TAUGHT—BLESSINGS WILL REST UPON THOSE WHO LABOR AMONG THE RED MEN FOR THEIR SALVATION.

One incident I will relate, which occurred a few months after we went to Wailuku, to show how the Lord hears and answers prayer. We were very much in need of some means to buy stuff for garments, etc. The natives were very poor, and we felt delicate about asking them for anything; but we knew that the Lord would hear and answer our prayers, so we prayed to Him. Brother Hammond had brought his wife and child over from Lahaina, and they were living, as I have told you, in a village close to Wailuku. He and I had to make a visit to a town about twelve or fifteen miles distant, and before starting we had prayed to the Lord to open our way, so that we might obtain what we wanted. We had traveled from the house about three miles, when in passing some houses which were on the beach, we met a man by the name of Freeman, an American, who accosted us and inquired if we had authority to marry. Upon our informing him that we had, he asked us if we could spare the time to stop at his house and marry him. We told him as it was on our way we would stop. I performed the ceremony, and at his request addressed the people who had assembled at the house. He gave us a five dollar gold piece. We had married many before that, but this was the first money which had ever been given to us. This five dollars supplied our necessities, for in those days we were content with very little. I have always looked upon this as a direct answer to our prayers, for when we met the man he was evidently on his way to Wailuku, with his intended wife, to be married by the missionary there. The missionary missed the fee, but as he knew nothing respecting it, he was no poorer. I do not suppose he needed it as badly as we did. It is always more pleasant, for an Elder, when he is in need of anything, on a mission, to apply to the Lord for it than to ask the people, at least, I have always found it so.

The Lord blessed the natives who joined the Church in many ways, and they rejoiced exceedingly in the gifts

of the Spirit. One day a young man made application to be baptized, who had been so sick that he was not expected to live. His elder brother was in the Church, and the evening previous to his baptism the Elders had been called in to administer to him. He was so much restored by morning that he was able to rise and afterwards attend the meeting and was baptized. The same day Brother Napela and some other of the native Saints had visited a woman who believed in the Gospel, who wished to be baptized; she had been unable to walk upright for five years, but she was anxious for them to administer to her, that she might be restored. They laid their hands upon her and commanded her, in the name of the Lord Jesus Christ, to arise and walk. She immediately stood up and walked, and went and was baptized. This created a great excitement in the neighborhood, for she was well known, and the people were astonished at her restoration. The attention of numbers was turned to the Gospel by this occurrence.

Another instance which happened about the same time was that of a woman who was a member of the Presbyterian church. She was afflicted with dropsy, or something very like that disease. She had tried various remedies, but obtained no relief. She had heard about the gifts in the Church, and she called upon Brothers Napela and Uaua to administer to her, saying she was willing to covenant to forsake her sins. They administered to her and she was healed; all her swelling left her and she was baptized. On Sunday she attended meeting, and afterwards made some remarks derogatory to the work, indulging in a spirit of apostasy; her disease returned immediately, and she was as bad as ever.

Another instance was that of a woman, one of whose limbs was withered, and who was afflicted with palsy. She was baptized, and was speedily restored to health. A niece of hers was afterwards afflicted somewhat similarly; she requested us to administer to her, and when we did so she was restored to health. The same day that this latter person had hands laid upon her, we had a meeting at a place called Waiehu. After the meeting was over, three persons requested to be administered to, one of whom was a blind man. He had been blind for upwards of thirty years, but his sight was restored to him. He began to amend from the time hands were laid upon him, and the next morning he was able to see. He was afterwards able to go about without any guide, and I have frequently seen him come into meeting, winding his way among the people, without any aid, to a seat which he was accustomed to occupy near the speaker. His restoration caused a great stir in the neighborhood, for his blindness was well known. He had a son, a mature man, who could barely recollect when his father was able to see and go about without aid.

I will relate another instance of which I was not an eye-witness, but which I have every reason to believe occurred as I will relate it. I have mentioned an Elder whose name was Uaua. He was a man of considerable faith. His wife had been stricken down in his absence, and had been, to all appearance, dead for some three hours before he arrived at his house. In that country when a person dies, the friends and relatives of the family assemble together and manifest their grief by wailing. They were indulging in these lamentations and outcries when he returned, every one supposing that she was dead. He was, of course, very much shocked, but the first thing he did was to anoint her and lay hands upon her, and, to the astonishment of all who had assembled, she instantly recovered.

I might multiply instances of this kind without number, but I write these to show you that the same works and power of God, which were manifested anciently through the faith of the servants and Saints of God, have been shown forth in our day, and under the administration of the people of God who now live. The natives of the Sandwich Islands had great faith to lay hands on the sick, and also to have hands laid upon them when they were sick. It was not contrary to their traditions for

them to believe in this ordinance, for their old native priests, before the missionaries came, had considerable power which they exercised, and in which the people had confidence.

Many Elders desire, when they are called as missionaries, to go to enlightened and cultivated nations. They think their experience among such people would be profitable to them, and that they would become polished and learn many things which they could not obtain among a people, for instance, like the Sandwich Islanders or the Lamanites. Such Elders forget that the Lord sends His Elders out to teach and not to be taught. Missionaries should not have the idea of self-comfort and self-indulgence in their minds, but the salvation of souls. The man who goes out expecting the people to whom he is sent to teach, enlighten and benefit him, commits a great blunder. He does not understand the nature of his Priesthood and calling. I shall probably never forget the feelings expressed to me by John Hyde, jun., on this point. He had been called at a Conference (April 1856) at Salt Lake City, to go on a mission to the Sandwich Islands. He came to San Francisco on his way. I was then publishing the *Western Standard*, and presiding over the California Mission. It was with a feeling akin to disgust that he spoke to me about his mission. If he had only been called to go to France, to England, or to any of the so-called enlightened nations, he said he would have gone willingly; but to go to a degraded, heathenish people was entirely beneath him. A man with his talent and acquirements would be thrown away upon them. He apostatized while on the voyage to Honolulu, or, to state it more properly, he made up his mind while on the sea to dissolve his connection with the Church. He was an apostate in his heart and feelings before he left San Francisco. But can any one, who understands this work, wonder that a man who felt thus should lose the Spirit and apostatize? It would be a wonder if he did not.

The experience of the Elders who have been on missions to the Sandwich Islands is encouraging to all who are called to go on missions to the Lamanites. They may have privations to endure, but they will be swallowed up in the joy of the Lord. I am sure the Lord makes up for any lack of temporal comforts by an additional outpouring of His Spirit. The soul of a Sandwich Islander or a Lamanite is as precious in the sight of the Lord as the soul of a white man, whether born in America or Europe. Jesus died for one as much as the other, and to the men of red skins the Lord's promises are very great and precious. Those who administer ordinances of salvation to them will have fully as great joy over them in the day of the Lord Jesus, as if they had been more enlightened. Blessed shall be the faithful men who have labored, who now labor, and who may hereafter labor among the Lamanites for their salvation. In such labor the Elders will enjoy the power of the Priesthood, the gifts of the Spirit, and pure, heavenly happiness to their heart's content, and that is all they could enjoy among the races which they may think more favored. I say this because my own experience has proved it to be true, and because of the great blessings and promises which are made to those who shall labor for the salvation of the seed of Israel and the covenant people of the Lord. In what position could the sons of King Mosiah have learned as much concerning the power of God as they did during their missions among the Lamanites? Among what people could they have saved more souls? And will they not have joy with them in the kingdom of the Father? Thousands of Elders will yet have to labor among the red men for their salvation. They should not look upon this as a hardship, but as a great and inestimable privilege—a work in which angels delight to engage.

Life is warfare, and those who climb steep paths and go through dangerous enterprises are the brave men and leaders; but to rest basely at the cost of others' labors is to be a coward, safe, because despised.

INDIVIDUAL RESPONSIBILITY AND TESTIMONY.

We have been often told that the day must come when every Saint would have to walk by principle alone, unswayed by any question involving the individual practices of their brethren and sisters. The word of the Lord would be their only guide, and all complications arising from the acts of others would not be allowed to enter into the question of right and wrong, or of the duties that devolved upon them.

When a person knows that a law or an institution is of Divine origin, it is presumption to hesitate to receive and obey it. It is the finite measuring itself with the infinite, the mortal with the immortal. To admit that God has promulgated a law, and then to ask, is it binding on me? savors strongly of inconsistency, no matter what others do or leave undone. The acts of others will neither save nor condemn us, only as we permit them to influence us for good or evil. When we submit to the influence of others, so that they have a bearing on our life, then our actions, which are the result of that influence, will bring us blessing or condemnation. By our acts shall we all be judged.

Surely the law of the Lord is given for us to obey, not to criticise.

Those who seek to learn what the Lord would have them do, and the mission they have to fulfill, are privileged to receive revelation through the proper channel, and to know that they are living, moving, progressing and acting in that sphere which is approved of God, and which will bring them salvation. This knowledge is a comforter beyond all price, which buoys up, strengthens, and nerves those who, by obedience to Heaven's behests, have become possessors thereof.

The way to eternal life is obedience to the Gospel. Christ is "the author of eternal salvation unto all them that obey him," having "brought life and immortality to light through the Gospel." Those who receive this Gospel in honest hearts receive the testimony of Jesus, which we are told is the spirit of prophecy. The Prophet Joseph Smith once remarked on this subject, "If any one should ask me if I were a Prophet, I should not deny it, as that would give me the lie; for according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected."

Every Saint should be a witness for Christ Jesus. Such is our privilege. Yet all have not faith sufficient to receive this great blessing; to know that Jesus is the Christ. Some have to rely more or less on the testimony of others. But all may know when they do the will of the Father, and do it acceptably to Him. Not to know is a very dangerous sign. He that doubteth is damned already. Doubt has no part in the creed of a Saint; knowledge is our strength, when that knowledge is founded in God. Knowledge is power in spiritual as well as earthly matters.

GEO. REYNOLDS.

The less tenacious a man's memory naturally is, the more determined ought he to be to strengthen it by exercise.

It is astonishing how much we all go about with our eyes open, and yet see nothing. This is because the organ of vision, like other organs, requires training, and, by lack of training and by slavish dependence on books, becomes dull and ultimately incapable of exercising its natural function.

"ARE THE WORLDS INHABITED?"

"Are the stars inhabited?" is a question that has often been asked both by the general public and the men of science. No definite answer has been given by astronomers, who are supposed to know more than any one else about the worlds that move in their orbits and make beautiful the wondrous vault of heaven. This question occasionally arouses more than usual interest, and every now and again some discovery or change in an accepted theory concerning the heavenly bodies brings it forward with renewed desire for a satisfactory reply.

The supposed discovery of canals on the planet Mars, made by the Director of the Royal Observatory at Milan, has caused inquires of this nature. And the observation of the total eclipse of the sun, made on the 17th of May in the clear atmosphere of Upper Egypt, has added to the interest on this subject, for it has unexpectedly disclosed the existence, long denied, of an atmosphere to the moon. To the question, is the moon inhabited? astronomers have returned a definite negative answer. It has been claimed that the moon is a dead world, without atmosphere, without vegetation, without moisture, and consequently without inhabitants. Scientists tell the story of the moon's decadence as positively as if they had seen it dry up and die. They differ as to the time it took to breathe its last and the date of its final doom, but of the fact, they are as positive as a heretic-burning theologian was of his dogmas at the time of the Inquisition, and any one who doubted it a couple of weeks ago would have been viewed by them with pity if not in anger.

But if the announcement now made proves correct—the French observers seem to have no doubt about it—the theory of a defunct moon is all moonshine, a sort of scientific lunacy. The calculations and deductions of Prof. Proctor, who told us in this city that the moon was subject to such scorching heats and intense frosts, because of the absence of an atmosphere, that no life of any kind could endure the temperature for a moment, were all baseless and without value. The spectroscope and the telescope, it seems, both bear witness now to the error of the astronomers. If there is a lunar atmosphere there may be lunar vegetation, lunar animals, and many more than one "man in the moon." Perhaps there are canals there as well as in Mars, and other works of an industrial and commercial character, likely to be constructed if the satellite contains a branch of the family of man domiciled on Mother Earth.

Professor Langley's experiments on the summit of Mount Whitney, Colorado, 15,000 feet above the sea level, have resulted in conclusions that will, if correct, modify the established opinions concerning the temperature of planets remote from the sun. It appears that the earth's atmosphere is adapted to the absorption of certain rays of the solar orb—the dark or "inviable" rays of the solar spectrum. These, according to Professor Langley, are the chief source of vegetable and animal life, and also of those meteorological disturbances which agitate this planet. Now it has generally been supposed that the remotest planets received such an extreme minimum of the solar heat, that they were not adapted to life. But it is quite possible that their atmosphere is of such a nature as to absorb and retain those vital rays, while only receiving an attenuated sunshine, and thus, although at such immense distances from the grand centre of radiation, may obtain all the essential constituents to vegetable, animal and human existence.

There is another thing that those scientists who pronounce certain planets unfit for the support of human life do not seem to fully consider. That is, the possibility that men and animals and plants may exist there with constitutions different in some respects from those of this earth, and so able to endure the peculiar conditions existing on those planets. The inhabitants of the arctic and equatorial regions of earth with their respective fauna and flora, flourish under widely differing condi-

tions and temperatures, and the varying situations of planets near to or remote from the sun may be such as are suited to varieties of men, and animals, and plants, similar in some respects but differing in others to the families of their kindred kingdoms on terra firma or in the briny sea of this little globe.

One thing is very sure, that notwithstanding the supposed certainties of so-called "science," the established doctrines of one age are often entirely upset by the discoveries and deductions of another, and that which is looked upon as proven to-day may be shown to be erroneous to-morrow. And the shining worlds that revolve in their mighty spaces, each performing its own part in preserving the equilibrium of the system to which it belongs, are just as likely to be the homes of human beings, part of the family of the Universal Father, as to be mere empty masses turning upon their axes and traveling around the sun without intelligent use or purpose.

On this subject the Latter-day Saints have the advantage of a little definite information. It comes from the source of all true intelligence. It has been communicated by Him who made the worlds; who knows their times and seasons, their elements and constitution, their age and destiny; who counts their numbers, calls their names, and who comprehends and discerns every particle which enters into their composition. In a vision given to the Prophet Joseph Smith in company with Sidney Rigdon, at Hiram, Portage County, Ohio, Feb. 14, 1832, a glimpse of the object and purpose of the worlds was given. They saw the Son, even Jesus Christ, on the right hand of the Father, and they heard the heavenly voice bearing record that he is the Only Begotten of the Father, and

"That by him and through him and of him the worlds are and were created, and the *inhabitants thereof* are begotten sons and daughters unto God."

In the *Pearl of Great Price* will be found an account of the word of the Lord to Moses and also to Enoch and to Abraham, revealing many things concerning the worlds and their creation. Enoch saw the Zion of God—the pure in heart, which He had taken "from all the creations" which He had made. The revelation on celestial marriage also shows the purposes of God in the formation of the worlds, to be peopled by his children for their experience and his own glory. By these and other manifestations we have learned that the starry worlds are framed as abodes for the offspring of the Universal Father, in the various grades of their progress towards the perfection of Him who is the Author of their being the Creator and Ruler of all.

There are bodies celestial, and bodies terrestial, and bodies telestial. And the glory of each is peculiar to itself. There are worlds adapted to the conditions of individuals in either of these conditions, with the varieties and grades of each degree. Some are able to dwell in a glory which to the people of this yet undeveloped world would be a consuming fire. Some abide in outer darkness, banished alike from the presence and knowledge of the Almighty and from the potent energy that brings forth light and life and beauty in their multifarious forms. But in and through and around all these things is the eternal uncreated essence, which is the source of all intelligence and law and glory, even the spirit and power of Him who sits upon his throne in the bosom of eternity, in the midst of all things.

This little globe is but one small child in the great family of the creations, and its millions of inhabitants but a simple few among the countless myriads of the kingdoms and glories, which are multiplied throughout the dominions of the Almighty to such a vast extent that figures fail to touch the beginning of their numbers, and the most vivid imagination cannot conjure up the extent and variety of their existence throughout the boundless domains of illimitable space.

The worlds are inhabited—millions of them. They form the abode of the offspring of Deity. Birthplaces, probation planets, prisonhouses, spirit spheres, paradises, gehennas, homes for the resurrected, glorified suns for perfected and celestialized intelli-

gences; all moving in their respective orbits, governed by fixed laws adapted to their condition and that of their inhabitants. And the earth is but a tiny speck of dust in the whirling cloud of worlds wherein reigns the Mighty One, controlling all and shaping the destinies of all to accomplish His own grand designs for the education and exaltation of His obedient children, in which is the perpetuation of His eternal glory.—*Deseret News.*

CONGRESSIONAL MOBOCRATS.

A telegraphic report from Washington, the seat of Government of the United States, gives the appended graphic description of a scene which recently occurred in that law-making, and we regret to add, law-breaking body, the House of Representatives of the Congress of the United States:

Washington May 31st.

A resolution proposing to censure the Speaker for his ruling last Monday was introduced by McLane, and he was cut off from speaking by a recognition being given to Reed to move to lay the resolution on the table. It was after eight o'clock, when the gas had been lighted for an hour. The members were hungry and ill-tempered, and a few seemed to have been drinking. A dozen democrats rose simultaneously to questions of order and privilege. The republicans, who were in a hurry to close the day's work, yelled at the democrats to sit down and preserve order. The Speaker became excited; he grew red in the face and pounded his gavel until it seemed as though the desk would break. Nothing could be heard but a chorus of infernal yells and screeches. Dozens of the members attempted to talk, but their words were as indistinct as the prattle of a child by the falls of Niagara. In their excitement, members left their seats and crowded in the vacant space before the clerks' desk. Cox was foremost on the democratic side, shouting like a trooper on a charge. "Shut up!" "sit down!" "get out!" yelled the republicans as Cox came to the front, walking over to the front and shaking his diminutive fist in close proximity to several distinguished noses. Cox defied the majority to put him down. Mills, of Texas, was in the fore front of the fray, whooping like a cow boy after a Chinaman. Reed, of Maine, bellowed like a bull, and his nasal organs were heard at intervals far above the thunder of all the others. Robeson, red as a lobster and blowing like a porpoise, vainly essayed to scream louder than the rest. The shrill shrieks of Miller, of Pennsylvania, frequently pierced the air, as the shouts of a coyote break the stillness of a night on the prairies. Reagan, of Texas, gave vent to a series of wild grunts that formed a base viola accompaniment to Miller's bagpipes. The Speaker made as much noise as anybody else, and finally lost his head completely. There is no telling when the row would have ended, if Randall, in tremendous tones, had not appealed to the Speaker to preserve order, and so appealing, finally secured order himself. Bedlam broke loose again on one or two occasions, but at last a vote was taken on a motion to table the resolution, and it was adopted by a strictly party vote. Keifer's decision and procedure to-night will scarcely stand the test of fair criticism.

"They will have mobs to their heart's content," said the Prophet Joseph Smith, when the people of the United States, encouraged by the non-preventive policy of the Government persisted in persecuting the people of God. His words, ever since, have been rapidly coming to pass, and it certainly appears as if their utter fulfillment was at hand, when the highest legislative body in the land sets the example of mobocratic rule and anarchy. These frequent exhibitions of disorder and turbulence, in what ought to be the most dignified and exemplary of assemblies, cannot but have a deleterious effect upon the morals of the nation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 10, 1882.

FAULT-FINDERS.

The chronic fault-finder might be compared to a man looking into a mirror. The ugly features reflected upon his vision, which excite his disgust and antipathy, and upon which he showers most mercilessly the keenest arrows of his criticism, are more than liable to be the counterpart weaknesses of his own imperfect character. There are logical reasons why this should be. The poet Pope, in one of his most celebrated couplets, strikes the keynote very clearly:

"Know then thyself; presume not God to scan;
The proper study of mankind is man."

In order therefore to understand other people correctly, we must first make a study of ourselves; to dissect another person's character with skill, we must needs try the knife's edge upon our own; to enable us to fully appreciate the state of another man's mind, our own must have been, at some time, in a similar condition. Consequently, the ablest judges are those educated in the school of experience. The keenest critics, those whose perceptions have been sharpened by realization. The best qualified fault-finders, those who are full of faults themselves; or in other words, who are addicted to gazing into a glass wherein are reflected the self-same blemishes which awaken their most vehement animadversion. The selfish are always the first to accuse others of selfishness. The tyrannical are the most apt to rebel against the exercise of authority. The indolent, who have nothing better to occupy their time, are likely to spend most of it in complaining of other people's laziness. The tongue which is readiest to utter cruel and cutting sarcasms, is ever the quickest to resent them. The meddler, who is continually interfering with other folk's affairs, is invariably the foremost in denouncing mischief-making and impertinence. In fact, any habitual fault-finder, upon whom the "tables are turned," thereby making him the victim in lieu of the victimiser, is always the first to cry out beneath the lash and complain of injustice and cruelty. The most patient under inflicted wrongs, are those who have given the least provocation; Christlike preferring to suffer rather than others should suffer, thinking no evil because doing no evil, and contentedly leaving the result with Him, who meteth out to every soul the exact measure which it metes unto its fellows. Who has not noticed the almost inevitable fatality which leads men to commit the very errors of which they have previously complained; to occupy the same positions and undergo similar hardships, to those which they have caused should be the experience of others? It seems to be God's way of equalizing human frailties; thus humbling the haughty

and self-righteous, and teaching mankind to exercise charity. The truly righteous rarely think of ascribing improper motives to others, and never do until the proof becomes self-evident, for to the pure all things seem pure. But "suspicion ever haunts the guilty mind." It was the kettle which said the pot had a dark complexion.

But the most inconsistent feature of this mass of incongruities, is the unwillingness on the part of such people to acknowledge this really to be the case. Though looking squarely into the mirror, which with unerring precision throws back their own unwelcome reflex, they utterly disclaim all ownership, vociferate entire disinterestedness, and even asseverate Christian charity, desires to benefit, and various kindly motives for exposing the faults and mangling the reputations of their fellow-men. The professional critic or practiced fault-finder, in his own opinion, is always free from the vices and follies which he condemns, and like another Napoleon Bonaparte, the tyrant who went about crushing tyrants, generally imagines that he is the instrument of destiny, raised up for the especial purpose of "setting matters to rights." And perhaps he is, as was Bonaparte, as was Cæsar, as was Nebuchadnezzar, and thousands of lesser lights; but he would do well to remember what befel those mighty reconstructors, when "Destiny" had done serving its purposes with them, and handed them over to the buffetings of retribution.

It is a very easy matter to find fault. It requires no penetrative genius to discover its existence. The world is so full of it that a wayfaring man, though a fool, need not fail to ascertain its locality. For even if he should not find all that he expected, he could easily magnify and multiply what he did find—a common practice with such discoverers; or, if by some remarkable circumstance his search should be entirely unsuccessful, he could invent, organize, create, from materials his own mind would furnish, and contrary to every known law, either human or divine, but in strict keeping with rules well known to every fault-finder, literally "make something out of nothing." The most important question of this, or of any preceding age, is not how fault may be found, but how shall it be remedied. Here is ample opportunity for the exercise of ingenuity, energy and philanthropy. Imperfection exists all around us and within us. No human character is perfect. There never was but One upon the earth, and He was found fault with and finally put to death for it. "Chaste as ice, and pure as snow," he could not escape calumny. How then shall any man? Anyone who attempted to emulate Christ's example would be the recipient of just such treatment as He received. The better and purer he became, the more bitter and persistent would be the persecution he would experience; and if, in despite of the weak and fallen nature with which he is invested for probationary purposes, a mortal man should attain perfection and be conformed to the image of the immaculate Christ, nothing short of the direct interposition of Deity could shield him from a similar fate. Mankind do not want perfection in their midst. It creates too palpable a contrast, and causes them to feel too sensibly their own littleness and deformity. Hence, it is their hatred and aversion. Darkness naturally shuns the light. They cannot dwell together. The wicked are as apt to hate the righteous, as sparks are prone to fly upwards. The two spirits

are essentially, inevitably, and eternally opposed. They could not possibly be made to harmonize.

Is it not strange then, that man, who is so imperfect himself, who so naturally dislikes perfection, and is anxious for its annihilation whenever it appears, should so persistently exact it from his fellow creatures, and censure them so severely and unmercifully, for exhibiting the inherent weaknesses so common to all humanity. Why is this the case? There is but one answer to the question. Is it not because the great mass of human fault-finders are arrant hypocrites, who neither say what they mean, mean what they say, nor practice what they preach? They demand absolute perfection from those whom they know, by reason of their very natures, are unable to give it, as unable as the fault-finder himself, who in nine cases out of ten will be caught complaining of the very things he is guilty of himself. And if, by some miraculous chance, one of the unfortunate beings from whom so much is expected, should happen to answer every requirement, become entirely without fault or blemish, absolutely perfect in the sight of God and man, would his career last any longer than would suffice for the invention of some plausible pretext for putting him to death? No! And foremost among his persecutors, eager to erect the ignominious cross and drive the cruel nails into his quivering flesh, would be the pharisaic fault-finder himself, the most active and willing to destroy what he previously pretended to desire. Look round upon them, survey them as a vast majority, and judge ye if this is not the character of those persons who are continually prying into other people's private affairs, throwing stones at their neighbor's glass houses, railing against the righteous, misconstruing the worthiest of motives, practically discouraging all attempts at reformation, and yet eternally picking, pecking, and pointing out the petty faults and foibles of their fellow creatures.

The Latter-day Saints as a community, with all their imperfections, are the purest people upon the earth at the present time. Even their opponents—those who are honorable enough to give expression to their actual views—concede this point. And if a truth so apparent needed any further corroboration, it would be found in the fact that they not only encounter the bitterest opposition, but among its instigators and promoters are some of the vilest and most degraded specimens of the human race. It is a fact too well founded to admit of disputation. And it will yet become a proverb, as it is already a proven fact, that whosoever wishes to advertise the wickedness of his heart, and expose the rottenness of his own moral character, need but lift his hand or voice against the Church and Kingdom of God. Out of their own mouths shall Zion's enemies be judged, and the very acts which they desire shall indicate their superior virtue, will plead trumpet-tongued against them in heralding their shame to the world. The opposition which this Work experiences is nothing new. It is only a fresh phase of the old, old warfare between right and wrong, which has been waging from the beginning. The Latter-day Saints are but characters in the last act of the tragedy of time. They are upon the stage to witness the *denouement*, to figure in the final catastrophe, to assist in the formation of the grand tableau of the triumph of right. Since their entrance upon the scene of action, they have striven faithfully to perform the parts assigned them, but notwithstanding their most

strenuous efforts, and the success which has attended them, they have thus far been subjected to the sneers, the jeers, and the hisses of the ignorant and unprincipled who throng the world's vast auditorium. Fault-finding critics, who know not what they criticise, incapable themselves of portraying such noble examples of truth, virtue, humility, industry, patience, fortitude, forbearance, long-suffering and loving-kindness, and yet determined to find fault with the performance, because it promises to be a glorious success in despite of their wicked efforts and the unpopularity of its Author. The actors in this sublime drama make no pretensions of being perfect. They only hope to become so by time and constant practice, so that at the *finale* of the play, when the bell rings and the curtain falls, they may be found worthy to receive the gracious plaudit, "Well done!" and eventually, that glorious reward reserved for all who enact what is assigned them to the best of their ability.

The original fault-finder was Lucifer, and he will also be the last. He it was who was dissatisfied with the designs of Deity. He it was who railed and rebelled against the Authorities on High. He it was whose cunning complaints and insidious falsehoods seduced from their allegiance a third of the spiritual population of heaven. The anti-Christ of the eternal worlds, the traitor who raised the cry and rung the tocsin of rebellion, and sounded the first discord upon the everlasting harp of heavenly harmony. In the contest which ensued he and his defeated hosts of darkness were precipitated from the eternal battlements, but were permitted, for a wise purpose, to roam up and down the earth, seeking to imbue the children of men with the same selfish feelings and propensities which effected their original overthrow. Finding fault wherever possible, and wherever impossible, shamelessly engaging in its manufacture. They have their mission to perform, and are fast filling up the measure of their iniquity. Ere long they shall be thrust down to the place where they belong—a living sepulchre of never-ending torment—and with them, for a season at least, those whom they have made their dupes and induced to become their instruments among mankind. Incorrigible seekers after fault! who have found fault with the Almighty, found fault with his servants, found fault with his Saints, found fault with his Gospel, found fault with that in which there is no fault, and thus heaped up to themselves inevitable and lasting condemnation. Latter-day Saints! Beware of fault-finding! Beware of indulging the spirit of unjust criticism! Beware of railing against authority, and impugning the motives of a God-inspired Priesthood! Beware of calling in question the designs and dealings of the Almighty, and impeaching the administration of his plans and the furtherance and fulfillment of his purposes! They are habits that creep upon and coil like snakes about the soul, stifling its sweet and noble impulses, stinging to death friendship and every feeling of love, confidence and respect. It is a spirit which lost heaven to myriads of angels, and, if encouraged, will sink to the lowest hell all who become subject to its influence. It may seem to be the servant at first, but it speedily wins the mastery, and plants its iron heel upon the necks of its unhappy slaves and victims. Beware, beware of fault-finding! for it is a river of bitterness, which takes its rise in selfishness, and flows into the ocean of everlasting shame.

THE EMIGRANTS.—The company of Saints which sailed from Liverpool on the S.S. *Nevada*, on the 21st ult., reached New York at 1 p.m. on Sunday the 2nd inst. All well.

CORRESPONDENCE.

Birmingham, June 22, 1882.

President Albert Carrington.

Dear Brother,—Since our last Conference in Birmingham, on April 30th, we have added to the Church twelve persons, and many others are on the point of being baptized. Some have given in their names for Sunday next. Our meetings are well attended by Saints and strangers, and an excellent spirit prevails throughout the Branch. We held a tea-party and concert on Monday the 19th, in honor of President O. C. Ormsby on his departure for home. A hundred and fifty sat down to tea. Afterwards, there were so many present, we had not a vacant seat in the chapel. Elder Thos. Ash led the choir, assisted by Mr. Plymer and several other musicians. We had a rare season of enjoyment, but at the close a partial gloom came over us, for we had to say good-bye to our President and brethren. We shall miss brother Ormsby very much; he has been a kind-hearted gentleman, and the Saints loved to obey his kind, fatherly counsels. We pray that he and the rest of the Saints may have a pleasant and prosperous journey home.

President Horsley is well known by many of the Birmingham Saints, and I have no doubt he will have their faith and confidence.

President Carrington, we shall be pleased to see you in Birmingham. We hear of your being in other towns, and we hope you will not forget us when you have opportunity to favor us with your presence.

With kind regards to yourself and the brethren in the Office, I remain,

Your brother in the Gospel,

GEORGE T. SPOKES.

ARE WE ATHEISTS?

(From the Family Herald.)

This is a very grave and practical, though it may seem to some of our readers a startling, question. It should not be lightly or hastily answered. The issue raised is one of fact, not feeling. It is possible that a strong resistance may be offered by the religious sentiment and traditional prejudices of the human race, and much show of zeal in the defence of Faith may be patent to all beholders, and yet, in spite of all our seeming respect, and even love, for what is called the super- or extra-natural, we may be at heart drifting away to the dark and wide ocean of Nihilism in Religion. Is it so? If it is, we ought to be aware of the fact, and as intelligent beings barter with our eyes open our belief in God and a future, for disbelief in anything beyond the limit of the known and demonstrable. It would be incompatible with the loud claims we are all making to be considered reasoning and reasonable creatures, to become Atheists without knowing it. The purpose we have in view in stating and pressing this question is to bring the minds of our readers into the presence of stern facts, and to put an end, for at least as many as honor us with their confidence, to the imbecile child's play which is rapidly becoming conventional in regard to what, whichever way we regard and determine the issue, is certainly an issue of the highest interest and supreme importance. It is possible—as we have repeatedly labored to prove—to conceive of an honest misgiving as to the verity and claims of Religion as a subject of con-

science; but it is not possible to understand the state of mind which tolerates an indefinite continuance of this feeling of uncertainty. Either there are or there are not an undying spirit in man and a life to come. If there are, the present must in some vital way be preparatory to the future. If, on the other hand, there are not, then let us live as men who to-morrow must die, and who are fully assured that there is no hereafter.

It is one of the most unsatisfactory signs of the times that slipshod and unpracticable views of Religion are held to be respectable. A man may believe or disbelive anything he likes, if only he is not dogmatical in his faith or obtrusive in his utterances. An easy-going, agreeable sort of incredulity is the sentiment which finds general favor and which most men affect. The educated and cultivated mind is expected to be serenely complacent in its cognisance of intellectual differences on the subject of religious opinion. It would be held to outrage the decencies of modern life to be in earnest ourselves or to look for earnestness in others in regard to this particular topic. It is not considered polite to show strong feeling on this subject. To be hot-headed in the discussion of matters so entirely outside the "real" and "practical" as those which concern the unknown, would be treated as a proof of bad breeding or weak-mindedness. The bare thought of any one being so supremely ridiculous as to lay down his life in the cause of a creed is an anachronism. We cannot now understand how, at any period of history, men and women can have been so demented as to persecute and kill each other or to suffer as martyrs for a faith. If the spirit of persecution revived in these calm times, we should question the sanity of both parties, the orthodox and the heretical. The first thought that occurs to us when we hear of any one standing forth and proclaiming what he conceives to be urgent truth, after the manner of the old-world gospellers, is that the poor fellow must be a lunatic. We pity the zealot, and strive to be very kind and forbearing to him. It is impossible to feel angry, because it is very plain he cannot be in his right mind. Nevertheless, when we come to look at this, our conventional mode of regarding the subject, it is very strange. How did we come to this state of mind and feeling? Let us try back a moment and strive to see.

If we calmly reflect on the facts, it will appear that the tolerant spirit of the age is not altogether explicable. Suppose, for the moment—we say "suppose," because it really requires some effort to take a common-sense view of the case—suppose it to be actually true, as we chant so melodiously every now and again to the sweetest of music in a beautifully decorated church, that every one who would be saved from endless torment must believe certain specific doctrines, how could we look round on those we love dearer than our lives and bear the horrible thought that perhaps as a matter of fact they do not believe these things? How could we go back to our homes after this awful pronouncement of the impending doom of the unbelieving, and, knowing, as we do most painfully know, the uncertainty of this life's duration, chat pleasantly about trifles, while probably those poor souls—souls we would gladly give our own to save from a single year, a month, or even one week of agony—are perishing? How could the genial rector dine with his squire and discuss the weather and the harvest, or that gay young curate, who has just led the solemn chaunt, arrange for the next croquet party? There is only one rational answer to this enigma of the inner consciousness—Neither they nor we really believe these things. Let us gloss the matter over as we may, we are more than doubters—we are not even unbelievers; we are disbelievers. The dignitaries of the Church, the clergy, the laity—one and all of us—are simply incredulous on the subject of Religion. We do not in our hearts believe things we say and preach. If we did, nothing—be it respect for the social proprieties, the fear of being thought mad as the Apostles of old were judged to be, or any reserve or restraint of which the human mind is capable—could so subdue our natural impulses as to enable us to forbear an hour or an instant

from going down upon our knees and begging at least those of our own households to flee from the wrath to come. If we only look at the matter seriously, we must see that the facts are as we have stated them. It is impossible to be profoundly and heartily persuaded of the verity of the Christian Religion without being, as the early Christians undoubtedly were, distraught with earnest yearning for the safety of those around. Obviously this is not the state of feeling now. Therefore we say the age of living faith has passed.

How did the fervor of the early faith die out? The first step downwards—if we please to call it so—was the substitution of zeal for the "cause" for zeal for the salvation of souls. The moment the Church came to be an object, instead of simply a means to the end of saving the world, the whole genius of Religion was gone. To extend the Faith was a totally different idea from preaching the Gospel to men and women in instant jeopardy of eternal doom. This must be clear to the least active faculty of comprehension. The building of the Ark was a subject of mockery because those who looked on and jeered did not realise the life-saving purpose for which it was destined. Does anyone suppose that Noah had a heart for decorating that fearful edifice which was to save him and his immediate belongings from the all-destroying Flood? If he had, he must have been either faithless or intensely selfish. Can words express the utter meanness of the soul that rejoices in the prospect of its own salvation while those around are perishing? How widely different the feeling expressed by a thousand and one of the hymns of this selfish time and mood of ours from that which animated the soul of Paul when he cried, "I could wish that myself were accursed from Christ for my brethren!" There is no more sublime passage than this from Genesis to Revelations. It is the one conceivable expression of the human and humane conscience in the presence of a faith which amounted in the soul of this grand old man to an inburned conviction. The true spirit of Christianity died out, we say, when the Church became an object and Religion a "cause." From that moment Faith began to drift; and now it has drifted so far that we are, if not actually Atheists, disbelievers in the urgent truth of the doctrine to which tradition and conventional propriety impel us to cling. The world—we mean the world or class of so-called believers—has reached its present position in regard to religion by ceasing to realise the essentially personal character of that phase of Truth which concerns man and his destiny. Religion has ceased to be a fact and feeling, and has become a creed. "I believe, etc.," but, although what I say I believe is so stupendous in its personal moment that nothing else can for an instant compare with it in urgency or importance, my belief is of such a nature that I am content to 'hope' I believe; and I scarcely take the trouble to hope, and would not on any account be guilty of the indecorum of taking means to ascertain whether those who are nearest and dearest to me, and who are as deeply interested in the issue as I can be, believe it too. It is vain to shut our eyes to the position we occupy. This it is; and, by the decadence which began almost immediately after the sound of the voices of the first preachers of Christianity had died out in the world—perhaps before—we are landed in the strange intellectual predicament of professing what we certainly do not believe.

It may seem too much to say, because we have ceased to be fervid in our faith, that we are Atheists; but we must face the fact that if we were Theists—that is, believers in God—we should be terribly in earnest to be quite sure as to his feeling towards and purpose concerning us. If we were really Christians, we should be much more in earnest still, because Christianity, if it has any meaning, demands, and must needs call up in the heart of its votary the most painfully urgent faith of which it is possible to conceive. It is, of course, imaginable that there may exist a colorless and negative belief in a First Cause or Creator; but this is not in any philosophic sense Theism. Nevertheless this is the only sort of

faith or belief which can in the nature of things have any present and actual existence for us. It is idle to pretend to more than this. We do not, cannot believe in a living and actively ruling Deity. If we did, a formulated and ceremonial faith embodied in a Church, with a professional ministry, would be impossible. Religious officialism could not exist. No real believer could be a silent or a lay member of the congregation of the faithful. Only the most rigid Predestinarian could rest an hour from the necessitous work of warning the impenitent of their imminent peril and compelling them to come into the place and state of safety, while the ultra-Calvinist would be borne down with the bitterness of his compassion for those who were doomed to eternal reprobation. A truly Christian Church could not possibly be tolerant. It must in the nature of things be bitterly antagonistic to all other Churches, because it believed them to be soul-destroying. In short, the position we claim to occupy towards this great subject of Religion is wholly untenable. We affirm what we do not in our hearts believe. Let those who do not at first recognise the force of this conclusion think it out reasonably and without prejudice, and we shall be greatly astonished if they do not answer the question proposed at the head of this article in the affirmative, much as it may startle many to recognise the nature of the conclusion to which they are forced.

The moral of the conclusion, if it be accepted, is plain to see. The struggle, if any resistance is to be made against the spread and growth of Secularism, must take place not between conventional "Christianity" and "Infidelity," but between a true and personal faith in Religion and that which mocks the name of Religion and calls itself a Church. We do not mean any particular Church or sect, but every Church and sect existing, let it be called by what name it may. The first step in the direction of a return to the faith and spirit of early Christianity must be revival. We do not speak of that factitious excitement which goes by the name of "revival" in these strangely cold times, but of a general awakening to the perception of those issues of life and death with which it is our wont to trifle. It is not a sensational disturbance of the emotional part of our nature that we require, but a sober-minded recognition of the fact that to believe seriously and practically in the immortality of the human soul, and an alternative destiny of happiness or misery, is to believe a thing so supremely important in itself and fraught with such terrific consequences that no interest, however keen, in the life that now is can possibly induce us to regard the issue of eternity with indifference. The state of alarm and anxiety produced in most minds once or twice at least in a lifetime by hearing what is termed an "impressive" sermon is at best a poor sample of the sort of earnestness which would always possess our minds if we were really believers. It is idle to talk of meeting the spirit of Infidelity with such a Faith as we possess. If two men can sit down and calmly discuss the arguments for and against the presumption that the Christian Religion is a true one, obviously the supposed or pretended possessor of faith cannot be what he professes. The very spirit of the controversy begs the whole question at issue. As well might a fireman sent to rescue people from a burning house enter into a laborious discussion as to the nature and destructive properties of the devouring element raging around him. The fact of his entering upon such a controversy at such a time would be a disproof of all he might urge on the subject of pressing peril. In precisely the same way the very calmness and decorous officialism of the ecclesiastical spirit is itself the greatest incentive to the spirit of Infidelity it affects to combat. With such weapons and tactics, the contest must needs be a solemn farce.

Liberty Park, a fine piece of property in the suburbs of Salt Lake City, recently purchased by the municipality, was formally opened to the public on the 17th of June.

Elder Abram H. Cannon, recently returned from a mission to Europe, addressed the Swiss and German Saints of Salt Lake City, on the 11th ult. He speaks German quite fluently.